THE PACIFIC

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A LESSON OF THANKFULNESS.

"Roaming in the meadow,
Little four-year-old
Picks the starry daisies
With their hearts of gold.

Fills her snowy apron,
Fills her dimpled hands;
Suddenly, how quiet
In the grass she stands!

'Who made f'owers so pitty,
Put 'em here? Did God?'
'Yes, 'twas God,' I answered,
'Spread them o'er the sod.'

Dropping all her blossoms,
With uplifted head,
Serious face turned heavenward,
'Thank you, God!' she said

Then, as if explaining,
(Though no word spake I),
'Always must say, "Thank you,"
For the things I take.'

Blessed little preacher,
Clad in robes of praise!
Would we all might copy
Your sweet thankful ways!

Time to fret and murmur
We could never make
Should we first say, 'Thank you,'
For the things we take."

THE PACIFIC

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W. W. Ferrier - - - - - - - Editor
2716 Hillegass Ave., Berkeley

"MY ISLANDS."

We have read with much interest the little volume of verses, entitled, "My islands," by Mary Dillingham Frear. The author is the wife of Governor Frear of the Hawaiian Islands, and the relation which she sustains to things historical in church and state in our western world will cause readers of The Pacific to turn to these verses with special interest. The volume shows the real poetic spirit. Among our favorites is the following:

"Knoweth the lark where the song-pools lie,
Stoopeth and drinketh his fill.
Afterward poureth from vaulted sky
Melody, rapture—athrill.
Where lie the pools of his ecstasy?
Nest-high, crest-high on the hill."

This on "Affinity" contains a truth beautifully expressed:

"A long procession passeth by
Beside the boundless sea:
A motley crowd thou dost descry
That moveth ceaselessly.
But on one pilgrimage are they;
Unknowing, one their goal.
One impulse breathing through their clay,
Their wanderings doth control.

Albeit to each thou bidst God-speed,
Few step within thy door,—
Thy spirit-kinsmen; few, indeed,
But thine forevermore.
Nor time nor place may move them hence;
Though seeming distance hide,
Still, soul in soul can plumb pretense,—
Thy spirit-kin abide."

The first poem in the book is on "My Islands." It will appeal strongly to all who have felt their restful calm:

"On the edge of the world my islands lie,
Under the sun-steeped sky,
And their waving palms
Are bounteous alms
To the soul-spent passer-by."

In succeeding stanzas we have a word-picture of the islands sleeping and dreaming remote from the world of care, and then at length emerging into the life of the day—

"On the edge of the world my islands wake,
And their languid sleep forsake.
They long to live,
Their all to give,
And the work of the world partake."

And yet the heart enraptured by the calm and peace of life free from the turmoil and clamor of the rushing, pushing world cries out—

On the edge of the world, dear islands, stay,
Far from the clamorous day.
Content with calm,
Hold peace and balm,
Be Isles of the Blest for aye.

Through different poems the love of the islands breathes. In one we are invited to find there the balm of beauty, the cool caress of wind that knows no snows nor boisterous blows, but whispers ever soft and kind:

"Find here the calm of search-end;
The lotus eat; forget
The world-old sorrows,
The blind tomorrows,
The hurry, care, and fret."

All lovers of the tree and the forest and all who have felt their healing ministry will find the following touching a responsive chord in their being:

"O thou stately eucalyptus,
How I love thine odorous balm;
Thou dost heal me mind and body,
As thou sing'st thy leafy psalm."

In "Measuring-Cups" there is beautiful expression of God's loving provision and tender care:

"God poureth truth and sunlight
As a flood of golden wine,
To each his measure; so, hold up
Yours, little neighbor butter-cup,
And I will hold up mine."

"Measuring-Cups" and "Song-pools" would make two inspiring card-mottoes for the home. "I will lift up mine eyes unto the hills. Whence cometh my help? My help cometh from Jehovah, who made heaven and earth."

This volume of beautiful suggestive verses is published by Frank D. Beattys & Co., New York, $1.00 net.

Death is not only change or sleep, it is
God's seal to sanctify the soul's advance.
—Wm. Sharp.

THE COMMERCIAL SPIRIT IN EVANGELISM.

Billy Sunday, the evangelist, is to go to Wilkesbarré, Pennsylvania, next February for a four weeks' evangelistic campaign for which he is to receive $10,000. An Eastern daily paper says: "It is said to have required some effort to get the ball-player evangelist's consent to come. He held out for the salary, and the church people finally decided to meet his wishes, and will pay him $10,000 for his month's work."

We do not know that this statement about holding out for salary is correct; but no doubt he is to have the sum named. For he has had that much before, and wherever he goes Mr. Sunday gets thousands of dollars. We confess to not liking it. If he insists on having so much the churches ought not to agree to give it. They should get on in their evangelistic work without Billy. Once when $2500 was given to Mr. Moody for several months' work in London he handed back one-half of it remarking that it was too much. And the large sums of money received in the sale of song books and other literature in the Moody and Sankey meetings were handled by a committee which turned it into organized benevolence channels.

Even if it could be shown that Billy Sunday uses this money altruistically we doubt the propriety of so large payments for such work. The Apostle Paul received money for poor and needy Christians but worked with his own hands for his living. That should not be expected today, but no evangelist or minister who gets big pay can put the gospel before the people with that effectiveness with which Mr. Moody did it. We canot get away from the thought that Mr. Sunday in receiving what he does and the people in paying it scandalize the Christian religion.

PACIFIC COAST NOTES.

The First Congregational Church of San Francisco announces its Thanksgiving service as follows: "No one who was present in the Temple Emanuel last Thanksgiving Day, when Jews and Christians met together to render thanks to the God of all for the blessings of the year, will ever forget that joyous and inspiring service. This year the commemoration will be repeated with certain welcome changes. The Thanksgiving service will be held in our own church; the devotions will be conducted by Dr. Aked; the Thanksgiving sermon will be preached by Rabbi Meyer —and we shall have the happiness of welcoming our Hebrew friends as heartily and as affectionately as a year ago they welcomed us."

The First Congregational Church of Sacramento has found a new use for tags. Wtih them the Sunday evening service is advertised and attendance invited. The one in use for Sunday evening, November the 10th, contained in large black letters the words, "Thou Art the Man." This was the subject on which Mr. Patten was to preach that evening. Following the subject was the announcement of the hour for service, and: "Good speaking, good music, a cordial welcome. Come and spend the hour with us." Mr. Patten is giving for this month a soul-searching series of sermons. One on "The Way of the Transgressor is Hard," had as sub-topics: (1) Hard to be Hunted, (2) Harder to be Haunted, (3) Hardest to be Hardened.

John Burroughs calls the Grand Canon of Arizona the "divine abyss." He writes of it as a chasm in which the pyramids would appear like tents—"a chasm filled with wonderful architectural forms combined with a marvelous wealth of color, reds, browns, grays, and vermilions, until you wonder if you may not now be gazing upon some petrified antedeluvian city of temples and holy places exhumed by mysterious hands." Contrasting Grand Canon with Yosemite, Burroughs says: "The canon is the more strange, unearthly, apocryphal, appeals more to the imagination," but "one could live with Yosemite, camp in it, tramp in it, winter and summer in it, and find nature in her tender and human, almost domestic moods, as well as in her grand and austere."

George Wharton James, in a study of church architecture, in a recent number of "Out West," makes some good remarks as follows: "A church should be a commanding enough edifice to demand interest and attention. In this world of rush and hurry, commercialism and absorption in business, it is well that upon man's physical senses something shall constantly be before him as a reminder that these things are not all there is to life, and that in and through them all he must not forget that he is a spiritual being, seeking spiritual expression. . . . It must also be a building of invitation. 'Come unto me' is the Christ message, and his church must be inviting to all men. Hence it must be distinctly a church, so that no one can mistake it for anything less important or less beneficial to mankind."

The many friends and admirers of Pomona College will be glad to know how the Rev. Herbert A. Jump of the First Congregational Church of Oakland commended the college on a recent calendar: "In Southern California there is a typical New England Christian College. It is located at Claremont and its name is Pomona. It is doing such a magnificent work for both boys and girls, four hundred of them, that it deserves enthusiastic support at our hands. The President, Rev. James Blaisdell, is compelled to raise $10,000.00 each year to meet deficits in the running expenses of the institution. It is also sadly in need of endowment both for buildings and for instruction. Any person in the congregation who is casting about for a worthy cause for which money might be given, should consider the interests of Pomona."

Mrs. Alive Stebbins Wells, the woman police officer of Los Angeles, has had a month's leave of absence which she has spent in Eastern cities, advocating the installation of women police officers in every large city. In Chicago Mrs. Wells said: "In my city women police have become an integral part of police work. Our chief has stated that it would be a hardship for the department to dispense with the women, and has sent in a request for more to perform police duty. The strongest point in the women's department is the work with women and children. Women who suffered abuse for years in silence rather than confide in a policeman have spoken out to the women police." As a special work Mrs. Wells is detailed to watch dance halls, moving picture theaters, and billiard and pool halls. Much of her work is also done among deserted wives and children. Mrs. Wells has a beat which she travels daily.

A California correspondent of The Christian Register, of Boston, representative of the Unitarian Church, who signs himself "E. M. W." writes as follows: "Pacific Congregational Seminary at Berkeley recently abolished its previous denominational limitations, and has been pro-

claimed somewhat extensively as now non-sectarian. It was intended thus to prepare the way for a merging of several institutions in this vicinity, although, in an entirely friendly and courteous way, the intimation was first conveyed to us in order to avoid misunderstanding, that we might not expect to be included in the merger. The Disciples' Seminary, however, which was to have been the first to be absorbed, would not have it so. The trustees peremptorily dismissed the faculty, who had favored the step, and have removed their seminary from Berkeley altogether. And this brings me round again at the end to our own school. It is well enough to be content with things as they are, enjoying all the practical advantages of co-operation with the other institutions, and at the same time being free from alliances that might prove hampering or embarrassing."

SOME OF THE NEW BOOKS.

"Story Telling Time. Frances Weld Danielson. A volume of delightful stories for the children! Nothing better for reading to the little ones, nor for their own reading! There are 31 short stories and 43 poems, all choice in character. Some fine illustrations add to the attractiveness of the volume. The book is a compilation, a large number of writers entering into its worth. Ministers who preach short sermons or tell stories to children would find this book very suggestive. "The Voices Bennie Heard," one of the stories by the compiler, is among the best. **(Pilgrim Press, Boston, $1.00 net. Postage 10 cents.)**

"The Book of Comfort." By J. R. Miller. This is the last of many highly helpful books by the Rev. Dr. J. R. Miller, who passed into the other life a few months ago. No one ever gave better heed to the divine exhortation, "Speak ye comfortably." "This is the way God wants us to speak to each other, says Dr. Miller. This is the way God himself ever speaks to his children." A distinguished clergyman is reported as having said in a review of his ministry that if he were to begin over again he would preach more comfortingly. "There are always in any company of people many who have sorrow, many at least who need uplifting and cheer. There is always a place for the comforter. And there are few who really understand the art of giving comfort. Many who seem to think they do and who are ready on every occasion to seek to console others who are in trouble fail in their efforts. Job said that the friends who came to him in his calamity and spoke to him so volubly concerning his afflictions were only miserable comforters. Those who have passed through experiences of trouble and have had their friends and neighbors come and sit with them and give them what they considered words of consolation have found oftimes that they gave but small help!" In his suggestions to those who would be comforting Dr. Miller says that Christ never treated anyone's trouble, however small, or anyone's worry, however groundless, with lightness, as if it were unimportant. Persons in need of help and persons wishing to be helpful will find this a valuable book. It is packed with words of assurance and cheer for men and women in all of the experiences of life. It speaks comfortably. We are glad that after Dr. Miller had written many beautiful and helpful things about God in our lives he wrote also: "It will not do to tell men merely that their lives are plans of God. * * * This is not the whole truth. The other part of the truth is that we have now to fulfill this divine purpose and live out this divine plan. We can spoil God's beautiful plan for our life if we will. * * * It is said that the great violin maker, Stradivarius, would never allow any violin to leave his hands which was not as nearly perfect as he could make it. George Eliot makes Stradivarius say:

> "If my hand slacked,
> I should rob God,—since he is fullest good,—
> Leaving a blank instead of violins.
> He could not make Antonio Stradivarius' violins
> Without Antonio."

(T. Y. Crowell Co., New York; $1.00 net; postage 10 cents.)

"The Ladder of Christ." By Reginald J. Campbell. In "The Ladder of Christ and Other Sermons" by R. J. Campbell of City Temple, London, we have some of the very best sermons given by him in this country last year. We have read with great interest those on The Sense of the Eternal, Our Eternal Glory, The Intrusion of the Transcendental and The Christ of the Newer Critiicsm. A glance at others indicates wide attractiveness. Somehow Mr. Campbell seems to many to say more than almost any other living preacher things which touch and satisfy. We are anticipating much of helpfulness in the sermons on the following subjects: The Hidden God, A World Without God, The Nature of Divine Fatherhood, God Pursuing the Soul, The Passing of Pain, A Christian World View. We wonder whether the hold which Mr. Campbell has on so many does not lie in the fact that he has so profound a sense of the eternal and of the eternal in us, and makes it vivid and real to all. In his sermon on "Our Eternal Glory," he says: "I venture to prophesy that in a few generations this will be seen to be the greatest thing that the gospel of Jesus has given to the world—this discovery that the spirit of man, the changeless reality, hidden within both body and soul, is eternal and uncreate, an out-breathing, as it were, of the very being of God himself.

> 'Never the spirit was born, the spirit shall cease to be never;
> Never was time it was not, end and beginning are dreams;
> Birthless and deathless, and changeless remaineth the spirit forever:
> Death hath not touched it at all, dead though the house of it seems.' "

Last week we quoted considerable from this book by Mr. Campbell in our editorial on "The Deity of Jesus.;" We are a little mystified just at present in the attempt to see how Mr. Campbell can reconcile all that he says as to the transcendence of Jesus with the thought that we too are eternal and uncreate. But doubtless he does reconcile the statements, and more careful study will make it clear. Mr. Campbell, it should be remarked, is a mystic, and it may require a mystic to fully comprehend him; certainly that, to enter into all into which he enters. **(The Pilgrim Press, Boston, $1.00 net; postage 10 cents.)**

"The Minister as Shepherd." By Charles E. Jefferson. In a little volume with the foregoing title the Rev. Dr. Jefferson gives five articles the reading of which would be helpful to any minister no matter how long in service. The articles constituted the Lectures on Preaching at Bangor Theological Seminary last year. The topics are: The Shepherd Idea in Scripture and History, The Shep-

herd's Work, The Shepherd's Opportunity, The Shepherd's Temptations, The Shepherd's Reward. Dr. Jefferson says: "The pastoral idea is deeper than the priest idea, or the preacher idea, and it is also wider. Priests and preachers impoverish their lives and curtail their usefulness when they fail to keep alive in their hearts the shepherd idea." It is by no means easy for a young man to become a shepherd and he ought not to be discouraged if he cannot become one in a day or a year, writes Dr. Jefferson. "An orator he can become without difficulty. A reformer he can become at once. In criticism of politics and society he can do a flourishing business the first Sunday. But a shepherd he can become only slowly, and by patiently traveling the way of the cross." However, Dr. Jefferson is careful to point out that pastoral work is not simply making social calls. "Pastoral work is also preaching. The minister does not cease to be a pastor when he goes into the pulpit; he then takes up one of the shepherd's most exacting and serious tasks. Some of the finest and most effective of all a minister's pastoral work is done in his sermon. In a sermon he can warn, protect, guide, heal, rescue and nourish." Nevertheless we are told: "Teaching from the pulpit does not reach in thousands of cases the special need of the individual mind. It is only by talking face to face with one person as Christ talked to Nicodemus, and face to face with the woman at the well, that the root of the difficulty is reached and the darkness is scattered." According to Dr. Jefferson no preacher can be effective and be a hermit. "When a preacher lives an isolated life, the note of solitariness reports itself in his sermons. An unsocial minister needs to be born again." "It is because men limp and crawl in pastoral work that they often stumble and fall in the pulpit. Because they desert the people through the week God deserts them on Sunday." "It is as important that a minister should know his congregation as it is that he should know his Bible." Further Dr. Jefferson declares: "A minister who cannot preach interesting sermons was never intended for the pulpit. The first duty of the preacher is to get attention, and if he cannot get it he might as well go home." From cover to cover this book is packed with suggestive, inspiring thought. The reading of it will revitalize any worker in the Master's vineyard. **(T. Y. Crowell Co., New York, $1.00 net.)**

"On the Way to Bethlehem." By William Allen Knight. In this Christmastide Pilgrimage the reader is introduced to Palestine in a manner such as to make vivid life as it now is in that land and as it was when the feet of the Savior trod its hills and valleys, and is made by word pictures to share the personal experiences of the author in contemplating Gethsemane, Calvary and the Garden Tomb. The volume is beautifully illustrated. It is just such a book as we would want to read if about to make a trip to that land or if we had been there. But its value is not so limited, for it is calculated to touch and interest all whose hearts turn to the ever-living Christ. "I told a black-eyed Jewish boy who was guiding us through squalid alleyways in Smyrna that we were going on to Jerusalem where a good man of his race once lived," says the author. "I watched his great eyes light up. 'Jesus?' he replied; 'Jesus? He prophet; he good prophet. But he dead now!' Ah, little David of Smyrna, you were wrong. Jesus is living, untouched by the death blight that long ago fell on your wonderful East." Among the many facts brought out on the pages of this book is the one that when Jesus came into the world he was not left outside our common human tenderness. In Palestine where animals are housed with the peasant families mangers are often in the homes. So the manger does not witness to the selfishness of life but rather to good will and humble hospitality. "In truth the manger signifies in man, something akin to what the cross signifies in God. It was the first humble token given to Jesus of the good that God saw in our fallen nature when he sent him to be our Savior. How the tokens thereof have multiplied since then under the influence of him whom God gave us in Bethlehem!" Addressing the Bethlehem mother in whose home he was brought to see this truth Mr. Knight says: "I shall always ponder with delight that scene in your Bethlehem long ago—how when there was no room in the inn, some one, perhaps a woman like you in a home like yours on that self-same hill, took Mary and gave her shelter from the wintry weather. Even so through deeds of kindness it still comes to pass that the life of Jesus Christ on earth begins where we dwell." **(Pilgrim Press, Boston, $1.00 net. Postage 10 cents.)**

"Revelation and Its Record." By William W. Guth. In this readable and helpful book by President Guth of the College of the Pacific, San Jose, there is an able consideration of the vital question of God's presence in the world of men and things; who is shown to be ever inspiring and influencing the course of human events and always leading men on to a fuller understanding of himself and the Universe and their relations thereto. There are chapters on the idea, nature and object of Revelation, the conditions of receiving revelation, revelation and inspiration, the distinction between revelation and its record. Then the author considers in an illuminative way the record of revelations in nature, in human life, in history, in music and the fine arts, in profane literature, and in holy writ. It is not easy to pack into one sentence a man's thought expressed in detal; but the following will perhaps give some idea of Dr. Guth's position as to the conditions of revelation: "The conditions of receiving revelation are the conditions we must regard in matters of growth and progress anywhere. As men individually prepare themselves to receive the truth do they have revelations." In the chapter on "Revelation and Inspiration," the author says: "The highest product of Browning or Tennyson is ennobling. It leads us into the inner courts of the Almighty. It gives us a real understanding of him. Nevertheless there is an essential difference between the inspiration of the modern poets and the writers of the Bible. This difference is in the content of the inspiration. In considering revelation in nature Dr. Guth finds that the world is not moving from order to chaos, but from chaos to order. With Browning he says:

"The world's no blot for us,
Nor blank; it means intensely, and means good."

(Sherman, French & Co., Boston; $1.25 net; postage 10 cents.)

"Godhead of Jesus Christ." George P. Mains. There are set forth in this little volume of 88 pages some moral reasons for belief in the Godhood of Jesus Christ. The author considers first the New Testament narratives and the impression Christ made on the early disciples; next

his sinlessness as portrayed in the New Testament. This is followed by a brief study of his exercise of powers which can be ascribed only to Divinity, closing with his unique teachings. A second part of the book has to do with historic results, the abiding power of Christ's personality, and a statement to the effect that the discussion of Christ's claims has been most searching. In conclusion it is said: "A fact to be noted is that Christ has steadily outgrown the best conceptions of his own followers. The Church is in possession today of a larger and richer Christ than was apprehended by the men of the New Testament." To the question, How is the advent of such a character to be accounted for, the answer is: "There is no law of evolution that explains him. If he were merely human, there should be some antecedent conditions which would unfold to us the secret of his unique and matchless character. These conditions do not exist. There appears but one true and sufficient explanation of Jesus Christ, and this is the one repeatedly set forth in the New Testament. He came forth direct from God. His genealogy is not to be sought in any philosophy of evolution. He prescribes the very law of evolution. In what may be called the evolution of human society, the ideas that read in the best social theories, and which have the widest acceptance, are those which have sprung directly from Christ's own uttered thought. Thus from the far-away days of his Judaean life he guides today the social evolution of the world. * * * The critics fail to destroy him, or even to impair his influence, and he transcends the best ideals of his own worshippers." **(Eaton & Mains, New York, 35 cents net.)**

AUTOBIOGRAPHIC BIBLE STORIES.

In Doctor Pell's **Autobiographic Bible Stories** for Young People and Children The Fleming H. Revell Company believes they have discovered something so fresh and so original that they express more than ordinary satisfaction in having given them to the world in book form.

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WHAT RESPONSE DOES JESUS MAKE TO OUR LITERATURE?

Rev. E. E. P. Abbott.

(A Paper Read Before The San Diego Association. The General Subject Was, "Response of Jesus to our Age." This Was One Subdivision.)

"How knoweth this man letters having never learned?" Christ's own cotemporaries were amazed at his wonderful words; but their learned men could not suffer him to be judge of their writings or their lives. And they had a ready excuse. He had never sat at the feet of their great rabbis, nor had He graduated from their accredited schools. Neither would the educated men of our day think to appeal to Jesus on a question of literary criticism. If he breathed something of the Hebrew spirit of two millenniums ago he lacked the broad, aesthetic culture of the Greek; he was utterly untrained in the modern scientific method. He might have been an example of "sweetness and light," but He had never been to school with Homer or Plato.

Our difficulty, however, lies in a very different direction. Who are we to presume to decide what Jesus would really respond to our literature? or tell how he would rate the last publications on our drawing-room tables? It may do no harm to ask Sheldon's question, "What would Jesus do?" but it should be done modestly, for the Scribes and Pharisees would hardly anticipate Jesus' answer. It is certain he would do very differently from what we are doing.

One thing we may depend upon: if our modern literature were brought to this effective touchstone, there would be a tremendous shrinkage. With stern authority he would drive out the low and the vulgar and the commonplace. Nine tenths, ninty nine hundredths of such wares could be easily spared from our growing shelves. And yet there would be left a good remainder—books that are books. But what treatise can we recall that we should care to be inserted into the New Testament canon? It would make incongruous patchwork. Such sound judges of good literature as James Russell Lowell will hardly claim two, certainly not three, first class authors in the last hundred years. Immortals like Homer and Dante are not numerous in this Twentieth century. And yet there are strains here and there, noble inspirations, that combined, would make a wonderful orchestra, re-embodying and blending in rare harmony the spirit of the Master, and anticipating in some degree the symphony of the new song.

We believe in the Holy Ghost, a spiritual life in the immediate present; and while Christianity gives much to every age, she borrows much: so the age with its thousands of problems and its new and varied needs returns something for the church to absorb and assimilate and transfigure. The Christ of yesterday is the Christ of to-day, and will be the Christ of to-morrow—The same and yet not altogether the same:

"The Head that once was once crowned with thorns,
Is crowned with glory now."

In the moment that is given me I shall have hardly more than time merely to name three gleams of light in our later literature that seem to me to cast no shadow, but remind us of the great luminary. We cannot look continuously upon the sun in the heavens; but we are glad to walk in his reflected light and catch some unexpected

truths from many unexpected quarters. "All our living springs are in him."

(1) Can we find in our literature an appreciation,—a profound estimate of the age in which we live? (2), Has any voice been heard from the very depths, and given to us a genuine confession of sin? (3), Amid so many discordant sounds, has there been clearly uttered of late in secular thought, the real note of redemption?

First, Can we find the true confessional? Has this age come to actual self consciousness?

Sixty years ago in a plain rectory in Yorkshire there were living three young women, shut in by very narrow limitations and under the repressive influence of a hard and Spartan father. The girls were all gifted with remarkable powers of imagination and description. From very necessity they were compelled to give expression, though to a world no larger than their own narrow room, and then often independently one of the others. Emily was probably the most brilliant of all, and first to fall a victim, but not till she had published a book that showed the marks of rare genius. Charlotte lived long enough to write three novels that were a success from the start and were in everybody's mouth. One mother opened "Jane Eyre" on its first appearance to see if it were a fit book for her daughters: she had to remain up all night to decide the question. This young woman, who had been such a stranger of real life in the great world, did more than any other of the famous authors of the early Victorian period to unmask the hollowness and unreality of an age, so self satisfied and even boastful. In a heroine who could claim no special outward charm, who had none of the advantages of wealth or position, there was depth, an interior life, where were lodged the eternities, a character that was mightier than all outward circumstances, that could not be conquered. No doubt the book contained glaring faults, but it has had a permanent influence. The same insight was caught by George Eliot and Mrs. Browning and a score of others less famous, and is a common-place thought to-day: it was but an expansion of our Saviour's words, "What shall it profit a man if he gain the whole world and lose his own soul?"

Thackeray was one of the earliest discoverers and staunch friends of Currer Bell. He was himself a keen satirist of snobbery in high circles,—though not always so serious as to escape the charge of cynicism, though a cynic Thackeray was not; for a cynic is a snarling dog.

But Wordsworth had already chosen as his prominent characters common, or rather uncommon, people: pedlars and beggars; and had put into their mouths his own high thinking.

Carlyle, on the other hand, while starting out as a profound prophet and the inspirer of man, deteriorated, it must be confessed, as the years went on, and worshiped at last at the shrine of might and success. He loudly proclaimed, and made it popular, so consonant was it with the movements of the time, the gospel of Work. All this is admirable up to a certain point; for honest work reacts upon the doer: achievement spurs him on to larger undertakings, giving him a new existence and a higher vantage ground, especially when it calls to itself organization and unhindered co-operation, backed by enormous capital, it is very near happiness. But it is not happiness, any more than Nebucadnezzar was happy when he looked out upon Babylon from his palace roof and saw the great city which he had builded. Like the phagocytes in the human body, which do such wonderful execution in fighting myriad invaders who would destroy us; but which in time, like the old pretorian guard, turn against us and become themselves our destroyers.

So with the other idol of the day, "Culture", even under such fascinating apostleship as Matthew Arnold, who reverses the command, "seek first the kingdom"; seek beauty first, and accomplishments; make the most of yourselves but on a purely human platform. The "power that makes for righteousness" is not backed by an intelligent heart of love.

One of the most illustrious examples of culture in its strength and weakness we see in the great Goethe, who stood on the threshold of our age. This attractive form of culture becomes a substitute for religion: the affirmations of christianity grow weaker and weaker, and negation stronger, while the supernatural dies out altogether. We are ready to accord honesty to these men; they had much to say about truth and like Saul seeking his father's asses, they almost found a kingdom, which greater men than they are in time to enter into.

Secondly. Should the Son of Man return again, what would He say to our estimate of sin? I am not asking what the church is saying about sin! for a noted preacher in Brooklyn declared two Sundays ago, that a real sermon on sin would greatly startle the sleepers. Theodore Parker wrote from Florence to James Freeman Clark, near the close of his life. "I am weary of the word "sin", sin." It has no more existence than phlogiston. I hate it." And so many of us are tired of it. We do not advertise that we are to preach on this subject on the next Sunday. But when the pulpit laid down sin, the noveliest took it up and made it interesting. Sin is the one word in fiction and the drama. The palm is given just now to the Russian novelist. "Like German music it is the best." But how inexpressibly sad! If we should follow the late advice of Mr. Balfour and read only the cheerful we would abjure it altogether.

The old novel turned usually upon Chivalry, and, later, it was love. How intense was our interest as we followed the two ardent lovers, a brilliant and brave youth and a bewitching maiden, thwarted in their affection for a time; but at last they arrive at the altar, and the interest is over; the tale is told. Now the story is taken up where it was formerly left: we have the sequel. Both parties are disillusioned now that they are fairly married. "It is inevitable after a time," says Mr. Wells in his late story on "Marriage." It may be a little rift at first that destroys the music of the home; but it rapidly widens and the whole cannot but end disastrously. It is all extremely realistic; and by writers we should not expect, we are carried over forbidden ground. Two years ago a distinguished literary critic in Chautauqua recommended one book, which he declared the most significant work that had been written for the previous five years. I procured it, and when I had gone a little way, I was amazed that any judicious man could recommend such a book in such a place. I went a little farther, and then consigned it to the flames.

Hawthorne is not one to be classed with the later impressionalists. His theme in all his four great stories is Sin: but he makes us hate it. No writer since Shakespeare

so appeals directly to the conscience, the pulpits legitimate provence. No analysis of motives is so profound. Never does he condone the evil. Who has not wept scalding tears and almost sought the confessional as did Hilda, though not perhaps so innocent as she, by the very proximity of crime.

There is a terribly indelible stain of sin; and this is most vividly portrayed in our modern fiction with its crippling, distorting marks, the blight it casts on other lives, its complete mastery when it gains possession of the heart of Man-Soul. But the dreadful sinfulness of sin we do not find in these books. We have to go back to David's confession: "Against Thee only have I sinned." and read his glad thanksgiving, when he says, "Thou forgivest all my iniquities." Our Lord came to convict us of sin as against the Father, as rejecting his own offers of mercy. This for us should be the sin that swallows up all others. We cannot expect to find this in mere literature or the Passion play, but, if anywhere, in the pulpit. Nay, it is the high calling of the whole church to purify itself and address men as the oracles of God; to smite and to heal; to bind and to loose. Thirdly: Goethe in his day and in his own way, depicted sin:

"He took the suffering human race,
He read each wound and weakness clear,
He stuck his finger in the place,
And said, thou ailest here and here."

But that was all; it was a mere diagnosis. It remains for us only to ask: Do we hear among so much that is brilliant and inspiring in these days, the remedial note?

To Charles Dickens was given a great humanitarian mission; and how nobly did he fulfill it. He was a prophet of the better Socialism, though he knew it not. The name of Jesus Christ, alas! never appears in all his pages in clear characters, in spite of his beautiful Christmas carols. Emerson, after a long waiting, at last came to his own; and he became the awakener of how many a young man! We have been all under his spell at times. And many a minister owes more to him than he is ready to acknowledge. He is a framer of golden, single sentences. But when he talks of religion, he is a poor guide. As he himself confesses, "he creates a higher appetite than he can satisfy." He does not touch the real malady of the soul. He avoids it. It might almost be said of him as of another: "He settles nothing; he unsettles everything."

Tennyson lived through a long age of doubt. He fought and conquered. His later words are all affirmative.

"After it; follow it,
Follow the gleam."

"Merlin and the Gleam," one of his last poems, was the story of his own life.

Browning was distinctively from the first a Christian poet.

"He was the assertor of the Soul in song."
"No, when the fight begins within himself,
Man's worth something; God stoops o'er his head;
Satan looks up between his feet, both tug;
He's left himself in the middle, the soul awakes,
And grows. Prolong the battle through life;
Never leave growing till the life to come."

"God stoops o'er his head." That is a truth that it has been hard to grasp these last fifty years. We have been traveling along a barren plain. We have stood too often with Arnold on Dover's Beach. The wonder was we kept on preaching; and that the people came to hear. The moving pictures were too late an invention. What a barren spiritual theory was evolution, as it was first proclaimed. And yet it was hard to escape it if we lived in the modern world of literature. It led us around and around on the lower level of Nature. There was no goal. There was a certain catastrophe ahead. But this last year there comes to us a book greater perhaps than that of Darwin—not from the church or theological schools, but from science, pure and simple. It is called "Creative Evolution"; and creation is the bigger word. It has been taken for granted that if evolution—the Simon pure kind—were finally demonstrated, creation is relegated. But here is a spirit mightier than matter. There is will and intelligence! and, in spite of Bergson himself, we must believe, purpose.

Bergson, however, we must believe, is not the superman. Prof. Eucken, who has just landed on our shores, is the great prophet of the hour. He stands for the best literature, if the Nobel prize is any criterion. He is far from orthodox as we count orthodoxy; but he insists upon redemption, upon the new birth. There must be a higher power to help and to save or the future is hopeless. He is the prophet of the spiritual life. "Lay hold upon it." "Fight the good fight of faith." He gives us ground to stand upon and calls upon the church to arise and advance. Certainly, I have not found such strength from any other secular source. One reading is not enough. He is an author it is impossible to exhaust. One has now more hope for the literature of the future. It must take on broader expanse and speak more to the nobler capacities of man. When Richard Trench was walking with Tennyson in Cambridge, he said, "Tennyson, we cannot live on Art." And Tennyson wrote his "Palace of Art." He said to his soul, "I will build me a gorgeous palace and furnish it with everything that is beautiful and grand; let me sit as a god holding no form of creed but contemplating all." We all know the sequel; how darkness came, and death and loneliness and profound melancholy! So the soul said, "Make me a cottage in the vale where I may mourn and pray." And then she adds: "Perhaps I may return to the palace when I have purged my guilt." A little more real religion will help the literature of the day.

MORE ANCIENT HISTORY.

J. Rowell.

Some Special Providences.

All our lives are marked by special providences—blessings needed, but which we do not and cannot provide for ourselves—but these come to us in such a matter of course way that we are apt to fail to note them. Two such came to me, a great and a small which I could not ignore or forget. I had engaged my passage on the steamer Georgia, Capt. (afterwards Admiral) D. D. Porter, advertised to sail at such a day and hour. Some one who knew said to me, "It is the rainy season on the Isthmus, and your things will be spoiled unless you have them put in water proof packages." So I took all I had down to Wall Street, and engaged professional packers to line my boxes with tin. There was time enough for the work, but I went down every day to see if it was done. They said to me, "Don't fret, you shall have your things in season," but they did nothing. On the morning of the steamer day, I went again, and found them just finishing the packing. I got the boxes on a dray and hurried the

horse to the dock on the North River where the steamer laid. The wharf was crowded with freight which a gang of men were rushing on board. I found the mate, and asked him, "If I leave things here, will they go on board?" "No, they will not; you must see to them for yourself." "But I have to go up to Bleeker Street for my personal baggage, and I must leave them in your care." I went and returned as soon as possible, and found the wharf cleared and the steamer casting off her lines. I had just time to see that my boxes were not on the wharf, and got aboard at the last moment.

The voyage to Chagres was of ten plaesant days, and every day the baggage room was opened for the convenience of the passengers. Day after day I went down and searched in vain for my boxes. I was a little anxious for all I had in the world was in these, but I did not fret, saying to myself many times, "God knows and He will provide." We arrived in Chagres, I took my stand by the hatch, and saw all the baggage come up, and mine was not there. All the passengers got ashore, and I was left alone. Then the lower hold was opened, where the freight was stored, and after a long while my things came up on deck. I got ashore in the steamer's boat, as soon as possible, and found just what I expected—every boat and every man were gone, only women and children were left in the village, and I was doomed to spend a week in a place noted for pestilence, waiting for a boat to return from up the river. My things were there on the bank and I walked up and down keeping them in view and saying to myself, "The Lord will provide." There was a bend in the river, fifty rods above, and the thought came to me to go up and see what might be beyond it. It was leaving my things uncared for, but I went, and saw a good boat with an awning, in charge of a white man. I went to him and said, "I am left here through no fault of my own. I am going to Panama, to live and preach the gospel." He straightened up, looked me in the face and said, "Say that again." I repeated my speech—he saw that I was honest, and said, "This is Adams & Co's. express boat, and I never take passengers, but I have less express matter than usual, and if you are going over to preach in that damned hole, I will take you." So I was well provided for. The other passengers were packed like sardines in their boats, forced to listen to all sorts of vile talk and profanity, and sleep for three nights on the ground to the peril of their health and lives, while I, sheltered by the awning from the burning sun, could lie down, walk about, read and sleep as I pleased. This was to my advantage in another way, also. The other passengers, should they live to reach the broad Pacific, could work off their gathered malaria in its healthful air, while I was going to live in a home of pestilence. To me this river passage might mean life saving. And all this blessing came to me because God did not permit those Wall Street packers to do their work when they ought to have done it.

The other providence was, comparatively, a trifle, but is worth remembering and recording. It was in Panama on a Sabbath day. All the food I had in the house was one Spanish roll (a good sized biscuit)—rather "short commons" for a day of hard work. I had lectured the people for Sabbath breaking so much that I did not like to be seen buying food on Sunday. While busy in my bedroom, I heard a noise in the chapel, and found that a hen had found her way up my dark, winding stairway. Feeling a little indignant I drove her out in a hurry. This was repeated three times, but on her last visit she left an egg on my door mat. This was a very welcome addition to my food supply, and all that I objected to was that there were not two of her, or that she did not lay a double egg. But why call this a special providence? It is better to ask why did that hen, on that particular day, when I was short of food, never before and never after, find herself far from home and at my door when necessity came on her? Why doubt that God planned it all? "He careth for you." The hen heard no message, but she was sent to me all the same.

It is a great comfort to know that a sparrow cannot fall unnoticed by God, that our hairs are numbered (if we are not entirely bald), and that "infinite" includes the minute as well as the magnificent.

THE PROBLEM OF THE COUNTRY CHURCH.

Noah C. Gause.

(Part of an Address at Pacific Theological Seminary on Founders' Day, October 7, 1912.)

The problem of the country Church is two-fold. Let us consider first the overchurched community.

I submit statistical facts of two communities in the Santa Clara Valley: Sunnyvale and Mountain View, two miles apart.

Sunnyvale is an unincorporated country village, little more than a congested fruit growing district. All of its stores could be placed in a single block. Notwithstanding this fact it has three Protestant churches with no excuse what-ever for more than one. The following statistics are of interest:

The Methodist Church: Value of Church property including parsonage $5,500; members 90. Salary $700 and parsonage. Amount of missionary aid $50.

The Baptist Church: Value of Church property $6000; members 50. Salary $1,000. Amount of missionay aid $300.

The Congregational Church: Value of Church property $6800. No parsonage. members 113. Salary $1000. Amount of missionary aid $200.

Total value of church property of the three denominations, $18,300. Number of members of three churches 253. Amount of Salaries $2700. Amount of missionary aid $550.

Mountain View is an incorporated town of 1300 people Besides the Catholic Church there are 5 Protestant Churches: Methodist Episcopal North, Methodist Episcopal South, Baptist, Presbyterian, Seventh Day Adventist.

Leaving out of account the Adventist and the Catholics both of which are strong there we have the following statistics:

The Methodist Episcopal, North: Value of church property $1000 lot; members 39. Amount of missionary aid $200 per year.

Methodist Episcopal South: Value of church property $6700. Members 40. Amount of missionary aid $250.

Baptist Church: Value of church property $3000. Members 45. Amount of missionary aid $200.

Presbyterian Church: Value of church property $11,500. Members 90. No missionary aid.

Total value of the property four Protestant churches $22,200. Members 214. Total amount of missionary aid $650.

Suggestions In Way Of Remedy.

First.—Talk Church union. Point out to the laymen,

who pay the bills, the useless and sinful waste of the money in the treasury of the Lord. Being practical they are quick to see the point. Be an insurgent in the realm of religious activity as men are in the political arena, demanding progressive reform. Stand by your guns and keep firing. You will meet oposition. But so will every valiant soldier of the cross.

Second.—Do something practical. To begin with, organize an inter-denominational committee. In Sunnyvale we created and organized one consisting of 12 members: 3 from each of the three Denominations and the three Pastors. So far we have accomplished three things: 1st. Created a delightful fraternity between Ministers and the people. There are some who would not fraternize being of the "Holier than thou art" pharisaic type. But the majority have. 2nd. We have held a monthly union prayer meeting and a monthly union preaching service: alternating between the Churches the ministers coming in turns with frequent special union services thrown in for good measure on occasion. These meetings have been delightful and inspiring. 3rd. We took a religious statistical census of the community covering an area of nine square miles and placed the facts in the hands of the respective Churches for more efficient work.

Third.—Organize for the purpose of carrying on some sort of social service. What is the present deplorable situation, the religious sin of the age? Church buildings and separate organizations and many ministers in unincorporated towns, but no provision forcarrying on a healthful social service! Churches in which to worship God on Sundays, but no building designed for man's daily social needs! This is not because we are not interested in the man and the boy. We are! It is because we are expending our entire energy and capital in maintaining separate and distinct denominations and have but little left for the real work to which we are called of the Lord. Time to perpetuate sects but little time to pray! Money with which to build churches but none to consecrate to daily human need! Money with which to pay clergymen but little left to socialize the gospel! Energy expended in useless competition, but little united effort in the immediate task of saving souls!

When the community and the churches are ready for it effect organic union. I submit the following as a practical plan worked out and in operation in Freewater, Oregon:

First. Federation of all the Christian people of the town, whether organized or not.

Second. Denominations having organizations, transfer their church property to a board of trustees of the Federated Church.

Third. This new organization, the Federated Church, incorporated.

Fourth. The spiritual administration, receiving and dismissing members, etc. is vested in a "Pastoral Board" at present consisting in ordained Deacons and Elders.

Fifth. Members (a) All members of local or other churches, received by letter, shall present such letters to be filed with the clerk of the Federated Church; and shall not, by so doing, sever his connection with the ecclesiastical body of which he is a member, though he be not a member of any particular church of his denomination but of the Freewater Federated Church. When such member shall desire to unite with any other church, his original church letter, together with church letter of dismissal from the Federated Church shall be sent to the Church of which he desires to become a member. (b) All applications for membership on profession of faith shall be by the Pastoral Board into the membership of the Federated Church, without reference to any denomination.

Sixth. All offerings for benevolences shall be sent to the benevolent boards of the various denominations as designated on the envelope. All offerings not so designated shall be divided equally among the boards of the organizations entering into the Federation.

To accomplish the foregoing, the denomination at large should stand ready to assist in bringing this about. In some instance a trade may be effected in property matters between the denominations and the different localities.

A BIBLE STUDY AS TO THE DIVINITY OR DEITY OF CHRIST.

J. B. Orr.

Christians are divided in their estimates of the Founder of their faith. Some believe him to be God; others a God-sent man. Both schools appeal to holy writ. There is so much truth in both positions, it may be there is a middle ground which includes both conceptions of him. In what sense is Jesus God? If we can find the true, full, Bible answer to this Bible question, we will help thousands of troubled saints; convert thousands of sinners; unite divergent churches and crown our Savior with his rightful diadem. We cannot benefit Christianity by claiming for its Teacher too much or too little. The truth alone can make us free from doubts and divisions. I do not appeal to critics. This study is direct from the Word. What is presented may not be one hundred per cent true. I am only a student seeking to know the truth. I have not apprehended all the data on the subject, neither am already perfect in my apprehension of the findings.

What do the sacred writings teach regarding the divinity or deity of our Savior? These words divinity and deity are not used in the Bible to describe our Savior. They are theological words and that is why it is confusing to ask, "Do you believe in the divinity or deity of our Master?" We will confine ourselves as far as possible to Bible language. John opens his gospel: "In the beginning was the Word and the Word was with the God and a God was the Word, the same was in the beginning with the God; and the Word became flesh and dwelt among us and we beheld his glory, the glory as if an only begotten of a father full of grace and truth." The distinction in verse one between the God and God is lost in the English, yet this difference is maintained in the writings of John and Paul. One is the God, the other a God. Is this a Hebrew idea? Is it found in the Old Testament? Let us see. Moses said to Jehovah, "I am not of ready speech," and Jehovah replied, "I will make you a God to Aaron." God speaks to Moses, Moses to Aaron and Aaron to the people. In the New Testament God speaks to our Savior, He to the twelve and they to the world. Consider the 82nd Psalm. In it the Supreme Judge calls together the judges of Israel to reprove them. They are his vicegerents but they fail to hear his voice and speak his word.

God standeth in the congregation of God;
He judgeth among the gods.
I said, Ye are gods,
And all of you sons of the Most High.

This is the passage our Lord cites in answer to the charge that he is trying to make himself God. The record is found in John 10:34-38. There is a conflict between the Pharisees and the Savior. They start to stone him. This is always the attitude of people who prefer fists and stones to reason and affection. He says: "I justify my claim by the teaching of your scripture. Is it not written in your law, I said, Ye are gods? If ye call them gods, unto whom the word of God came (and the scripture cannot be broken), say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am son of God." People today who urge Christ to claim himself God, stand with the Pharisees. His appeal to this Psalm makes himself say of himself, "I am a God, the word of God has come to me and I am set apart to speak it. John violates no Jewish ideal when he writes of the God and of a God and Jesus makes clinched hands drop their stones when he says, I am son of God in the sense of the 82nd Psalm.

In the writings of St. Paul this differentiation between God and our Master is sustained. Our Lord is in form of a God. He becomes in form of a servant. He does not consider remaining in form of a God a prize to be grasped when he sees the greater prize in his reach—the salvation of the world. Consequently he emptied himself of a form of a God and took upon him form of a servant. Later in the passage when God is introduced Paul distinguishes him from Jesus by the article "the" and the word "Father." Notice: "Wherefore the God highly exalted him" and "to the glory of God the Father." One is simply God, the other the God and God the Father. This antithesis is seen in Father-Son; the God-God; God the Father-Lord. I find in Fairbairn's Philosophy of the Christian Religion this distinction recognized: "The Logos was with the God, i. e. eternally in relation to God, and, therefore, a distinct personality from the God, but in intimate communion with him. The Logos was God: i. e. in his essential nature he was Deity."

Study now the title Lord. Kuros means supreme power; Kurios is one in supreme power. The significance of the word depends upon its setting. Abraham is the Kurios of Sarah; Joseph is the Kurios of the land of Egypt. A master is the Kurios over his slaves. The force of the word then, depends upon the scope. There are many presidents in our country. Each presides over his special domain—Christian Endeavor, Men's Club, Board of Directors, etc., but Mr. Taft is the president of the United States and his presidency includes all the others. Kurios means master, owner, ruler, one in authority. To call our Savior Kurios may simply mean any one of these. This is why other words are added to reveal the universality of his Lordship, e. g. He is "Master of all"; He is Ruler to the glory of God the Father; He is Owner and God, "My Lord and my God. Reverently we may say, Jesus our Master; Jesus Christ our Ruler; our Sovereign Jesus the Christ.

There are two passages of scripture which, as a Christian business man, I used to cite on the deity of our Lord and Savior Jesus Christ. But my seminary professors told me the facts about these verses and I discovered that they did not prove him God. In 1st Timothy 3:16, authorized version, we read: "God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." If this passage stands Jesus is God. But the revised version reads, "He who was manifested in the flesh," etc. The Greek words for he and God have two letters alike—os is he. Theos is God. The scholars of King James' time could not tell which word was the original, for it had been tampered with. They translated it God. The revisers of 1881 decided in favor of the pronoun he. This takes the verse out of the discussion. The other verse strong in the authorized version is weak in the revised. Romans 9:5 reads: "Whose are the fathers and of whom as concerning the flesh Christ came, who is over all, God blessed forevermore, Amen." Leave us this passage and deity is proved; but the Greek text hardly sustains the translation. At least grave doubts are cast upon it. Dr. Vincent in "Word Studies in the New Testament," states the problem clearly: Authorities differ as to punctuation; some place a colon and others a comma after flesh. This difference indicates the difference in the interpretation; some rendering as concerning the flesh the Christ came: God who is over all the blessed forever; thus making the words God, etc., a doxology: others, with the comma, the Christ is over all, God blessed forever; i e. Christ is God." There is evidence for the translation as a doxology. Saint Paul is thinking of the task of winning the Israelites to Christ. He says, "I have great sorrow and increasing pain in my heart. I could wish myself an anathema from Christ for their sake." Then he reviews the honors given God's people and the supreme honor, that on the flesh side Christ came of Jewish stock. Here he pauses to sing a doxology of confidence that God will finally win. He who was with Moses in his task of saving Israel out of Egypt is with him saving Israel from its blindness. The language of Moses comes to him. Moses asked: "When I come unto the children of Israel and say, 'the God of your Fathers has sent me unto you' and they shall say to me, 'What is his name?' And God said to Moses 'I am.'" This now is the name Paul chants: I am is over all, God eulogized unto the ages, amen. What do the sacred writings claim for our Savior?

1. He is a god—sanctified and sent into this world. He was in a form of a god, before he took on a form of a servant. He is God to us in the scheme of redemption as Moses was God to Aaron in the emancipation out of Egypt.

2. He is our supreme Ruler, Owner, Master, Lord. He is Lord over all our race, as Abraham was Lord over his household, or a master lord over his slaves. Jesus is humanity's Master, Ruler, Lord.

3. His preexistence is suggested and stated repeatedly. He is the eternal Logos who finally became flesh. It was through him the world was made and by him it holds together. He was with the Father before the world was. He could say Before Abraham was I am. In view of his return to God and glory he prays, "Glorify thou me with thine own self, with the glory I had with thee, before the world was. Thou lovedst me before the foundation of the world.

4. His post-existence is clearly stated by himself, "I

am no more in the world; these are in the world, and I come to thee."

5. He is sinless. Even his enemies could not convict him of sin. Those who condemned him confessed "I have sinned in that I have betrayed innocent blood; I find in him no fault." Truly this was a son of a God. Jesus is not conscious of sin in himself. He sees and rebukes it in others but never asks God for pardon or confesses a fault. Once he acknowledged a lack of knowledge on a given point, but he never displayed doubt. Communion with his father is unbroken.

6. He is son of man and son of God. He unites in his person the spiritual yearnings of our race and the infinite solicitude of God for us; as son of man he holds the hand of humanity, as son of God the hand of the Father. He is the common meeting place for God and man.

7. He is God made manifest to us in human form. "He who hath seen me hath seen the Father." Nature exhibits the attributes of God. Jesus reveals the nature of God. In Romans 1:20 Paul declares, 'The invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made; even his everlasting power and divinity." Nature then presents the power and divinity of God. In Colossians 2:9 Paul writes, "In him dwelleth all the fulness of the Godhead bodily." Nature discloses Godhood; our Savior, Godhead. In one we see attributes called power and divinity, in the other we behold the inmost being of God. Jesus is the visible character of God. He enshrines deity in flesh and blood. In him God becomes palpable, tangible, accessible. He is the image of the invisible, and the brightness of his glory. This leads us to the conclusion: Whatever one may postulate of the Father he may predicate of the Son. Postulate God is omnipotent, and Jesus is heard saying, "All power is given unto me in heaven and on earth. Postulate God is omniscient, and Paul exults that in Christ are hid all the treasures of wisdom and knowledge. Postulate God is omnipresent and hear the King saying, "Go into all the world and lo I am with you all the days unto the consummation of the ages."

God gave not the spirit out of a measure to the Son, for in him all fulness dwells, that in all things he might have the pre-eminence. Our reception and standing at the judgment are dependent upon his word concerning us. If we confess him before men he will confess us before the Father and the holy angels. With the exiled Seer of Patmos we reverently sing:

Unto him that loveth us and loosed us from our sins by his blood; and he made us a Kingdom of priests unto his God and Father; to him be the glory and the dominion forever and ever, Amen.

Oakland, Cal.

THE NEW YEAR OF ST. NICHOLAS.

A notable feature of the new volume of St. Nicholas, which begins with the November number, will be a series of drawings, in color and black, by the famous English artist, Arthur Rackham, picturing some of the favorite verses and characters of Mother Goose.

Serial features of the volume will include the story of an American lad's adventures in Egypt, "The Land of Mystery," by Cleveland Moffett; "Beatrice of Denewood," a sequel to "The Lucky Sixpence," by Emilie Benson Knipe and Alden Arthus Knipe; a series of inspiring biographical articles entitled "More than Conquerors," a series of articles covering the history of architecture, and serial articles under the heading of "With Men Who Do Things," giving much information about the wonderful details involved in some of the great constructive engineering enterprises under way in and around New York.

The St. Nicholas departments—Hildegard Hawthorne's "Books and Reading," Professor Bigelow's inspiring "Nature and Science," and the St. Nicholas League—will be continued, with a number of new features. The work of the St. Nicholas League will be broadened to offer contests to readers of St. Nicholas who have passed the eighteen-year-old limit of the League membership.

Among the Churches.

CALIFORNIA.

San Francisco, Richmond.—Dr. Cull has resigned from the pastorate of Richmond Congregational Church. This was made necessary by the repeated attacks of throat and bronchial trouble of Mrs. Cull extending over a year. By the advice of her physician both Mrs. Cull and the doctor leave for Honolulu Tuesday, December 3, on the liner property a social center for all that region in which it is situate.

Oakland, Myrtle Street.—Last Sunday evening the Myrtle Street Church conducted a service of beauty and strength. The parables of Luke xv were presented in Sierra. Doctor Cull expects to devote himself to literary work for a considerable period. Much regret has been expressed by the members and attendants of this church at the loss of their pastor. A leave of absence was suggested but Doctor Cull does not think such a step would be wise.

Oleander.—The people of Oleander regret very much to lose their Congregational pastor and his wife. Mr. and Mrs. Porter have done splendid service in the past eighteen months and have won a warm place in the hearts of all who know them. Their kindness and helpfulness is especially appreciated by the young people. Never before has Oleander had so large and enthusiastic a Sunday school, nor so many young men and women interested in the work of the church. Widely people will wish them success in all future years, and renewed health to the little boy for whose sake they have given up the work at Olander.

Oakland, First.—The cadet corps of the First Congregational Church of Oakland has been reorganized under the name of the Calana Club. The chief changes in the reorganization are that military drill is no longer compulsory, and control of the organization rests in elected officers instead of the commander of the corps. It is believed that with a broad program of athletics, social gatherings, dinners, summer camps, etc., the Club will meet a very real need in the community. The Lodge (the new name for the Armory) will house the Calana Club as well as the A. Q. C. Club and other clubs as they are organized. A splendid lighting system has been installed, and other plans are under consideration for making this useful church

scripture, music, story, art and sermon. Three Sunday-school boys read the three parables; a young man of the Endeavor Society read a touching, telling story of how a Western sheep-owner found a lost sheep and a lost man. The choir rendered "Christ Receiveth Sinful Men," solo and chorus, "In the Land of Strangers," and the solo, "The Ninety and Nine." Mr. Saake loaned the picture of the shepherd reaching down the steep hillside to rescue his sheep. The pastor revealed Jesus as the faithful Shepherd, devoted woman and forgiving father. At the close of the regular service people tarried and several said they would join the church.

NOTES AND PERSONALS.

It is thought that 5,000 acres in Northern California will be planted to rice next year. The acreage this year was 1,700. Hindoos are buying rice land in Butte and Sutter counties.

Rev. J. C. Dorwood, for many years an American Board missionary in Africa, will speak concerning South Africa at the meeting of the Congregational ministers of San Francisco and vicinity next Monday.

A Pacific Coast correspondent of The Christian Register, of Boston, states that the Rev. J. A. Cruzan had been occupying the pulpit of the Unitarian Church at Salem, Oregon, since last Christmas, "very much to the satisfaction of the congregation," but that persistent ill health had compelled him to resign.

One man in Pasadena gave to Dr. Fox of the First Congregational Church as a reason for not attending church, "Big hats of women in the way." For two years and more in most Pasadena churches women have been in the habit of removing their hats during services. Evidently the man was a back number.

The First Congregational Church of San Francisco has in sight at least $100,000 for the new edifice which it hopes to build ere long at a cost of $150,000. About $75,000 was pledged last Sunday and the old Plymouth property will sell readily for $25,000 or $30,000. It is thought that in the next few days the amount available will be brought close up to the required sum.

The minutes of the last annual meeting of the Northern California Congregational Conference were out early this year. They were distributed last week, apparing in good form and attractive shape in a pamphlet of 73 pages exclusive of the statistical pages from the last year book. It is believed that the plan, recently decided on, of having this and other work heretofore falling to a registrar done in the office of the home missionary superintendent, and under his direction, will give more satisfactory results.

The trustees of the North Congregational Church of Pasadena are considering church building plans. The pastor, the Rev. G. W. Morrison, has been giving a series of Sunday evening sermons on "What's Wrong With the World?" At the close of the series Mr. Morrison answered questions that were propounded. The Pasadena Star says: "These questions were pertinent and discerning, being propounded by those who had given his series careful thought. The queries furnished stimulating heads for further information."

The fellowship meeting of the Congregational churches of Oakland, in the social rooms of the First church last Monday evening was a delightful affair. Brought into touch with one another as they thus were, there will ensue more co-operation on the part of pastors and members, and the work of Congregationalism and the church Kingdom will be advanced. It is not surprising that many who were in attendance expressed the hope that such meetings would be held with some frequency. Blessings on the man who conceived the idea and on all who participated in carrying it out so successfully!

SOCIAL SERVICE LECTURES.

The Institute of Social Service of New York, of which Josiah Strong is president, has issued a series of six illustrated lectures designed to follow up the social service work of the Men and Religion Movement. These lectures have been prepared by Mr. W. D. P. Bliss, Editor of the Encyclopedia of Social Reform. Each lecture is typewritten and accompanied by fifty lantern slides.

One set is at present in circulation in Northern California, and is in charge of Albert W. Palmer, pastor of Plymouth Church, Oakland, and Chairman of the Social Service Committee of the Oakland Church Federation. Reservations may be obtained through him. The cost for the entire course is $15.00 and for a single lecture $3.00.

Mr. Palmer has already given three of the lectures in his own church. They have drown large audiences on Wednesday evenings, and have been very much appreciated. Sveral other churches have already engaged the course. These lectures in outline are as follows:

1. Hours and Wages; or, How the Other Half Lives. Real Conditions as to Wages and Hours in the United States. Agriculture. Manufacturing. Mining. Railroads. Accidents. Unemployment. What Employers Are Doing. The Organization of Labor. Employers' Liability. The Minimum Wage.

2. Housing; or, Where the Other Half Lives. Terrible Conditions in New York City. In Other Cities. In Industrial Towns. Model Tenements. Model Villages. United States, England, Germany.

3. Women and Children in Toil; or, The New Slavery. Children in Toil. Numbers. Cotton Mills. Mines. Glass Works. Canning Factories. Sweatshops. Tenement House Work. What Employers Are Doing. Rest Rooms. Consumers' Leagues. Needed Legislation.

4. The Amusement Problem; or, Dance Halls, Social Centers, etc. Snares of Amusements. Saloons. Dance Halls. Burlesque Theaters. Moving Pictures. Necessity for Play. Social Centers. Church Possibilities. Playgrounds. Sports. "Ninety-five per cent. of the working girls of New York go to dance halls."

5. The Battle for Health; or, Hygiene, Anti-tuberculosis, etc. Statistics. Progress. The White Plague. The Crusade. Marvelous Results. Civic Hygiene. Public Schools. Public Baths. Parks. Vacation Camps.

6. The Coming City; or, The Problems of the Municipality. The New Impulse. Civic Centers. Public Buildings. Parks and Playgrounds. The City Beautiful. The City Healthy. Corporate Corruption. Civic Self Government. Land for All. Homes for All. Progress in America. England's Garden Cities. German Municipalism. The City of the People. The People's Trust.

THE NEW YEAR OF THE CENTURY MAGAZINE.

The Century Magazine, whose new year began with the November number, now on sale, promises a large number of attractive features for 1913. Foremost among the features of general interest will be the "After-the-War" series, made up of articles on various points of American progress duruing the last fifty years and written by famous American Editors, including Col. Henry Watterson of the Louisville Courier-Journal (whose first article appears in the November number), Gen. Harrison Grey Otis of the Los Angeles Times, Melville E. Stone of the Associated Press, Charles R. Miller, Charles A. Conant, Arthur Holman, William Jennings Bryan and other who have been participants in stirring events of national interest. This series is in many particulars a secret history of a half century of American life.

The Century's new serial will be by Mrs. Frances Hodgson Burnett, and all who have read "The Shuttle" and "Little Lord Fauntleroy" will take keen interest in this new international story whose hero begins as a New York newsboy and becomes an English peer.

Robert Hichens, the novelist, and Jules Guerin, the illustrator, will contribute a new travel series on the now embattled region "From the Adriatic to the Bosphorus." James Davenport Whelpley will continue his century "Trade of the World Papers." Pierre Loti of the French Academy tells what he thinks of America and the Americans. Several sparkling articles on "The Unmarried Woman" will be among the Century features of interest to women, and there will also be articles on woman's progress generally as well as a further discussion of "The Fraternity Idea among College Women," which began in the November number just issued.

Joseph Pennel, whose lithographs of the Panama Canal were a Century feature several months ago, will contribute four new groups of pictures. Timothy Cole, foremost of wood engravers, will continue his reproductions of old masters. The illustrators whose work will be found in The Century for the new year include almost all of those best known, including Castaigne, Rackham, Brangwyn, Birch, de Monvel, Du Mond, Keller and Berger. As usual The Century will contain many stories by well known writers of short fiction, among them Owen Johnson, Eden Philpotts, Ruth McEnerney Stuart, Lucy Furman, and Ellis Parker Butler.

The Home.

MARRIED LIFE IS THE NORMAL LIFE.

The most holy and intimate relationship should exist between a man and his wife. In the Christian world there is known no more sacred union than that which exists between Christ and his Church. He loved it unto the death, giving his life for it. He still loves it. He calls it his bride. He took the holy relationship which he sustains toward his Church and used it as a symbol of the holy bond which unites man and woman in holy matrimony.

Hence the finest and noblest thing a man can do is to marry some worthy woman. When two souls are thus mated, the only thing worthy of symbolizing that union is the intimate love between Christiand his Church. The ceremony binding thus together for life two loving hearts is so holy that I do not wonder that the mistake has been made of regarding it as a sacrament.

The disgrace of our American civilization is the divorce mill, which grinds out in any one city each year more divorces than any European nation would grant in a decade. There is no legislation so much needed as a uniform divorce law, operating in all the states of the Union, and greatly reducing the number of legal grounds for divorce. To-day giddy youth and evil men and women are practically acting on the theory of "trial marriages." They say they will get married, and if they do not like it will get divorced and try it again. Such practices are a disgrace to a so-called Christian civilization.

Marriage is the normal state. When mature men and women do not marry, there are abnormal casues preventing There may be physical, mental, or moral impediments to matrimony. Otherwise every man should have a wife.

Matrimony is the divinely ordained state in which the race is to be continued. It is only in this orderly and beautiful relationship that a worthy offspring can be secured. God has "set the solitary in families," and children are to have the training which only can be secured in a home where father and mother love each other and are true to their marriage vows.

It is vitally important that every individual should have some one intimate companion. No one life is complete in itself. It needs its complement, its mate. Marriage is a deep-seated need of men. Each feels the hunger of a soul-mate. Each finds strength and joy in another's fellowship. Men and women are as vitally essential to each other as a bird's right wing is essential to its left.

It is the counsel and cheer that one soul imparts to another that makes life bright and strong. A man may have many friends, but he can have only one true wife. In her he finds a companionship that no one else nor any company can provide. She becomes his other self. In her and through her he comes the better to know himself, his strength, and his limitations. She becomes his best critic and best supporter. The two lives become so overlapped and interlaced that each finds the other essential to the best efficiency and happiness. No man's life is well rounded which lacks the intimate companionship which only a true wife can give.

Not the individual but the family is the unit in human society. There can be no genuine family life without a home. The stability of the marriage state and of the civil government rests upon the home. A nation without homes is a rope of sand. You will be convinced of this if you will study the interior life of the nations of the world. You will discover that the government is strong and enduring in proportion to the strength of the home life of the people. Look at Germany and England, and then look at Turkey or India.

The fairest and most Christly fruits in a human life can only germinate and flourish in the lives of men and women who dwell together in the bonds of holy wedlock. There is a psychological and moral explanation of the instinctive discount which is placed on what we call an "old bachelor" or an "old maid." The unmarried should not be condemned, for many a tragedy is connected with the life of the so-called "old maid." Her very singleness of life may

be the badge of her noble self-abasement and devotion to others. But, after all that has been granted, it remains true that out of such a life have been kept some of the fairest virtues which can adorn human life.

I have a well-established conviction that every man should marry and settle in life just as soon as the law will permit and he is able to support a wife and family. When I say "able to support a wife and family," I wish to make it clear that I do not sympathize with the modern notion, too widely current, that a man must be able to begin married life where his parents left off. In other words, it is folly for a man to say, "I cannot afford to marry until I can set up a home as well ordered and equipped as my father's, or as full of comforts as the home of the parents of my would-be bride."

Many an honest young fellow ought to be settled in his own modest home, who will tell you that he dares not ask a girl to live with him in a home so much less comfortable and beautiful than the one she must leave when she becomes his wife. I am convinced that the daughter of many a rich man would gladly live with the man of her love, even though his home would be far poorer than the one she left. We undervalue the true worth and nobility of the average American girl when we assume that she loves luxury and ease more than her own home in the companionship of the man she loves.

There should be forethought and serious consideration of all that marriage implies in the way of expense and sacrifice. Careful calculation should be made as to one's ability to maintain, in proper ways, a household. But many a youth is falsely concluding that he cannot afford to marry, when, with proper economy, wise planning, and the abandonment of all foolish selfishness, he could marry some worthy woman and set up his own household.

Youth is the best time to begin the married life. I could argue this from economic, from physiological, and from social principles which are involved in the problem.

I might add, in brief, that early marriages conduce to the acquirement of habits of economy, an dthe young people more readily adjust themselves to the requirements of the married state than old people whose habits have become fixed, whose selfishness has become confirmed, whose opinions have crystallized, and whose very forms of speech have been stereotyped.—C. R. Mitchell in "The Way of a Man."

For The Children.

WHEN THE PARTITION FELL.

"O mother," Vera cried eagerly, "please may I feed Mrs. White and Mrs. Brown all by myself this morning?"

Mrs. Brooks looked doubtful. "They live in such a shaky house," she said, "I'm afraid you'll let the partition fall when you lift up the roof."

Vera promised to be very, very careful.

"All right, run along, then," said her mother. "The poor things are sure to be hungry."

With a dish full of meal and shorts in one hand and a pail of water in the other, Vera hurried away to the queer little house where Mrs. White and Mrs. Brown lived with their families, one of twelve, the other of thirteen chicks; for Mrs. White was a white Leghorn hen, and Mrs. Brown a brown Rhode Island Red. Their house, as Vera and her mother called it, was an oblong crate, divided into two rooms by a board, and this board was held in place by the two old window-screens which made the roofs.

"Come quick! come quick!" urged the "ladies," poking their heads through the crate. "Yip! yip! yip!" echoed the "babies," who were only a week old and could not talk very plainly.

"I will feed you first, Mrs. Brown, for you act the hungriest," Vera said. Very carefully she lifted up a corner of the screen, and threw down handful after handful of the meal and shorts. Then she rinsed their drinking-dish, and filled it with the clean, fresh water from her pail.

"The idea!" exclaimed Vera, as she put the screen back in place, "the very idea of mother's thinking I could not do this! Why, I can do it just as well as she can."

She raised a corner of the other screen to feed Mrs. White. Alas! the shaky board partition slipped, tottered, and fell. Then there was a mix-up. Mrs. White cackled and scolded; but presently she spied the food in Mrs. Brown's house, and, marching straight over the fallen partition, she began helping herself and clucking for her chicks to come and eat. But Mrs. Brown was not a bit neighborly. She rustled up to Mrs. White, and pecked her on the neck.

"Oh, dear!" thought Vera, "they are going to fight. What shall I do?" She was rather ashamed to run for her mother, and, besides, something needed to be done at once, for both the hens were looking very bristly. Vera was afraid to touch them, so she hurriedly took off her apron and flourished it between them. "Shoo! Shoo! Oh please shoo!" she cried; and at last she really did succeed in driving the two hens into opposite corners of the crate. Then she put the partition back in place, and sighed.

"You naughty babies! How am I ever going to tell where you belong?" she said despairingly. "You look so much alike your own mothers can't know you."

That gave her an idea. She would put any nine of the chickens in with Mrs. White, and the hens would never know the difference.

But the chicks knew the difference. My how frightened and homesick some of them were! They just ran around and around, yipping as though their hearts would break.

Vera sighed again, and then she set to work. She caught the discontented chickens one by one, and changed them back and forth until they all seemed happy and quite at home. She was very hot and tired, but she put down some food for Mrs. White and gave her fresh water. "Good-by, ladies! Good-by, babies!" she said, when everything was done. "I'll tell you one thing: it's lots easier to think you can do something than it is to do it. But," she added happily, "I didn't bother mother."—E. N. Parker, in Sunday School Times.

Truth hath better deeds than words to grace it.—Shakespeare.

Justice is perfect; an attribute of God.—Landor.

We all are wind-harps casemented on earth,
And every breath of God that falls may fetch
Some dimmest echo of a faint refrain
From even the worst strung of us all.
—Wm. Sharp.

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Penelope: I hear it's all off between you and Victor. What was the trouble?

Mehitable: His absent-mindedness. The other night he forgot that I had already accepted him and he proposed again.—Chicago Tribune.

PLACE

We are always in peril of spending our life in search of "things." We are tempted to squander our life in the pursuit of shadows. And we run after the shadows. There are things we do not possess, and in our quest of these we fail to get the vital secrets of the very things we have. It is as if bees went roaming over the continent before beginning to extract the nectar from the flowers at hand. And the trouble is we are always about to begin to seek the deeper and the abiding virtues of things. We are always about to begin to live. But our ambition overwhelms us, and we go on chasing things after things, and those we have are like unopened caskets that have never been despoiled of their treasure. "Be content with such things as ye have. For I will never leave thee." Our wealth is such things as we have, plus the Great Companion. And because he is with us we may get the eternal out of the moment. We may make the transient yield the abiding. We may make our money yield the incorruptible treasure of life. We can take what we have and extract its spiritual secrets. Every patch is the burial ground of priceless ore. Through every moment we can seize the Infinite. We can make even our disasters enrich our characters. We can make our sunless hours the growing plots of ferns. We can bring "honey out of the rock." And so the real point of the teaching is this: Do not let life be spent in seeking a pitch—that is existence. Select a pitch and sink a shaft—that is life. Be spiritually ambitious, and make even the most unfriendly circumstances bring thee spiritual wealth. "Be content with such things as ye have;" begin thy spiritual workings at the inch, and do not waste thy life in seeking to acquire a smile. "For I will never leave thee."

But the Great Compaion is with us, not only as a Spirit of Judgment restraining our common conversations and enriching our ambitions, not only as a Minister of Illumination, but also as a Minister of Inspiration. Dip again into the context: "The Lord is my helper." He is more than a spiritual standard; He is a personal friend. And if our perils come in the region of common conversation and ambition, just here also shall the needful inspiration be found. The Great Companion will be our helper in exploring ordinary circumstances and in finding "the treasure hid in a field." He wil be our helper in suppressing the feverish risings of egotism, and introducing within us a cool spirit of self-knowledge, self-reverence and self-control. He will be an absolutely faithful and reliable Helper. He never leaves us in the lurch. He never deserts us, as a man might abandon a lame beast in the day of its infirmity. When we need him most his help and comfort are strongest and most immediate.—Rev. J. H. Jowett, D. D., in the Christian Guardian.

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